

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and His righteousness."—JESUS CHRIST:

No. 8. Vol XXXI.

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## SYNOPSIS OF REMARKS

MADE BY PRESIDENT BRIGHAM YOUNG, AT THE FUNERAL OF THE LATE PRESIDENT DANIEL SPENCER, ON THURSDAY, DECEMBER 10TH, AT THE 18TH WARD ASSEMBLY ROOMS.

(*Deseret News.*)

"Blessed are the dead that die in the Lord: yea, saith the spirit, henceforth they rest from their labors;" or, in other words, blessed are those who have received the Priesthood of the Son of God, and have honored it in their lives. Those who have honored their calling and Priesthood to the end, die in the Lord, and their works do follow them. Our brother has lived faithful during his life, and has gone to his rest. We do not mourn as others do. We can truly say that we have a hope—a knowledge. The way of life and salvation has been revealed to us, giving us knowledge of the present and future. We rejoice. Shall we rejoice that we have the opportunity of paying the last respects due to this lifeless clay, which a few days ago was alive and active, full of spirit, attending the High Council, giving decisions full of knowledge? Yes, we will rejoice. It is a matter of rejoicing more than the day of his birth. It is true it is grievous to part with our friends. We are creatures of passion, of sympathy, of love, and it is painful for us to part with our friends. We would keep them in the mortal house, though they should suffer pain. Are we not selfish in this? Should we not rather rejoice at the departure of those whose lives have been devoted to doing good, to

a good old age? Brother Spencer has lived beyond what is counted to be the common age of man some four or five years; his judgment was as active as it was twenty-five years ago. He has been faithful in this holy war. He instructed all with whom he met in the way of life. He never gave counsel but what marked the way to life everlasting.

I say to the wives and children and relations, we have more reason to rejoice for Daniel Spencer to-day, than on any day of his mortal life. He lives—he has gone on a mission. We are taking steps to the very place he has gone to. That which was made subject to sin through the fall, has fled to its eternal place. This is only a mystery to those who do not understand. But we have joy in the dissolution of the body. While the spirit remains in the body, it is liable to sin and overthrow. We are only preserved by the grace of God and our own faithfulness. Brother Spencer was, while in the body, subject to temptations and the vanities that are in the world. So with us. That silent clay is consigned to rest, and the spirit is free—gone to God who gave it. How far had he to go to get to the Lord? According to the ancients, He is dwelling here. David says, "If I were to flee to the uttermost parts of

the earth, thou art there." God is everywhere by His Spirit, and his spirit is free—it can see the Lord as well in this room as to travel millions of miles away. If he is watching us now, he has not the privilege of speaking to us. God has placed the spirits of the departed subject to bounds, and they are controlled by certain laws. They have not the privilege of joining with us in our mental exercises; yet brother Spencer is in the presence of the Lord. "Shall we be in the presence of God, as brother Spencer is? Yes, if we are faithful, for we have the privilege of being crowned with immortality and eternal lives. All people have their guardian angels. Whether our departed dead guard us is not for me to say. I can say we have our guardian angels.

I say to the family of brother Spencer, there is no cause to mourn. This body is sown in mortality. This tabernacle is from the elements of the earth. We are of the earth, earthy, yet this tabernacle, through faithfulness whilst here in the flesh, has the promise of a glorious resurrection. If the spirit brought into subjection the whole man, bringing every portion of the flesh subject to the law of God, it has the promise of a resurrection. All the component parts of this body, which now lies before us, will be resurrected, and be prepared to enter into the presence of the Father and the Son. Some have supposed that it matters not what particles we receive again. In this they are mistaken. The parts which have been honored by the faithfulness of the spirit in this life will be joined in the life to come.

It has been the idea of many that the spirit goes directly to God who gave it. Does it remain there? Go on the great battle-field of the past, and if they could be seen the spirits of the slain are hovering around their dust. They stay about this earth until there is another call for them. The kingdom and place where brother Spencer is called to dwell, he will be in. Every departed spirit is subject to the laws that govern the spirit world. What do we gain by being faithful to the Gospel of the Son of God? We gain life and salvation. Salvation in this world and the world

to come. When they leave the body those spirits are free from the power of the enemy. There are wicked men in the spirit world. Millions of them will have the privilege of receiving the Gospel in the spirit, that they may be judged according to men in the flesh, and no doubt but many will reject the Gospel there. Jesus went to preach to the spirits in prison. The faithful Elders who leave this world will preach to the spirits in the spirit world. In that world there are millions and millions to every Elder that leaves here, and yet every spirit will be preached to that has had a tabernacle on the earth and become accountable.

This is the plan of salvation. Jesus will never cease his work until all are brought up to the enjoyment of a kingdom in the mansions of His Father, where there are many kingdoms and many glories, to suit the works and faithfulness of all men that have lived on the earth. Some will obey the celestial law and receive of its glory, some will abide the terrestrial and some the telestial, and others will receive a glory. Our brother is living to-day, and is bright with intelligence to preach the Gospel in the spirit world. We know where his remains are. They are here. But where is his spirit? He is in the line of his duty, and prepared to do more good than if he were upon the earth. As quickly as the spirit is unlocked from this house of clay, it is free to travel with lightning speed to any planet, or fixed star, or to the uttermost part of the earth, or to the depths of the sea, according to the will of Him who dictates. Every faithful man's labor will continue as long as the labor of Jesus, until all things are redeemed that can be redeemed, and presented to the Father. There is a great work before us. We plant the seed in the ground and it comes forth, being warmed by the sun and nourished by the earth. By the same great laws of God the earth and its fullness have been produced, giving various degrees of intelligence. The Lord is raising a crop, and He will continue to labor until the work is finished.

May we all be faithful as brother Spencer was. I say to his family, God bless you. You have cause to rejoice.

In 1840 he was ready to go into the grave with consumption, but he embraced the Gospel, health was restored

to him, and he has lived to a good old age and has done a good work. May God bless you. Amen.

## IS THE EMANCIPATION OF SLAVES IN RUSSIA A SUCCESS?

In estimating the results of the abrogation by Alexander II. of slavery, which had been a part of the Russian social system for the last 250 years, the St. Petersburg correspondent of the *Morning Post* remarks—Statesmen and citizens have had time to draw breath after the great collapse, and to ask—"Is this a success or a failure? the triumph of Hercules, or the suicide of Samson?" We need only glance at the situation to appreciate the full difficulty of the task. The official report shows that in 1861, immediately prior to the emancipation, Russia Proper (i.e., exclusive of Finland, Poland, and the Caucasus) contained an aggregate population of about 55,000,000, distributed as follows:—Serf, 23,000,000; free peasants, 26,000,000; tradesmen and burghesses, 4,000,000; nobles, 1,000,000; and clergy, 650,000—total, 54,650,000. Thus, with one stroke of the pen, the Russian nobility were to be deprived of their most valuable possessions—the country was to be subjected to an enormous expense—and 23 millions of men bowed down by centuries of bondage, imbruted by bestial ignorance, hardened by constant suffering, without hope, without sense, without feeling, were to start into political existence, unwarmed and unprepared—a monster more terrible than Frankenstein's. And let us remember at what period this change was to take place. The mighty limbs of the empire lay prostrate after the fever fit of 1854-56; the giant whose ill-regulated ambition roused and fostered the disease had died, stung to death by petty vexations, leaving to his successor a heritage of rampant evil and gnawing decay; the national coffers were drained, the currency depreciated, the officials steeped to the lips in crime and corruption; the foreign subjects who had been ground beneath the iron heel of Nicholas rearing their heads in ven-

geance—in the face of all this the enterprise of which Peter the Great never dreamed, and from which Alexander I. would have shrunk, was to be planned and executed. Let us now, in order to arrive at some conclusion respecting the results of this change, glance at the existing state of things in Russia. We there find three great divisions: the past, as represented by the nobility; the present, as typified by the mercantile class; the future, as embodied in the peasantry. The effete noblesse on the one hand, and the newly-enfranchised slaves on the other, represent the great bulk of the nation. The great existing defect of the empire is the utter want of any middle class. Still a great advance has unquestionably been made in this respect during the present reign. Twenty, even ten, years ago the want of education amongst the mercantile class, their ignorance of the common decencies of life, and ineffable coarseness of language and behaviour, bordered on the incredible. At present there are amongst the Kupetchevski Rod as cultivated and gentlemanly men as one could wish to meet with. The besetting sin of this order is an incapability of self-improvement. The Russian merchant invents nothing, originates nothing; sunk in the rut of habitual routine he can make no progress. The great principle of making money produce money, which is the life and marrow of commercial enterprise in other lands, is a sealed book to him. His only idea of speculation is to keep his wares lying idle for months, or even years, till a sudden demand sets in, and then to sell them at a fabulous price. Of the peasantry it is less easy to speak from the difficulty of conveying a correct idea of the object described. Imagine a creature ignorant as an Australian savage, superstitious as an ancient Athenian, inured to hardships from which a

medieval anchorite would have shrunk, at once a glutton and an ascetic, peaceful even to sluggishness, yet capable of a most frightful revenge; able to sustain life on a pittance of food which would starve a British seaman, and to pass whole nights in the depths of winter wrapped in sheepskin outside his master's door; intensely susceptible of kindness, yet ungovernable save by the extreme of severity. Such is the mujik—an anomaly which even Pope or Dryden might have despaired of delineating. Yet in this incongruous mass lies the future of the great empire—the *peut-etre* of the Slavonic race—the moiety of Napoleon's rash prediction, that “within 50 years all

Europe would be Cossack or Republican.” The idea which at first took such hold of the mujik imagination, that they were now to be the masters, to be worked for and waited upon by their former tyrants, is dissipated, and the freedmen are settling down on all sides into steady workmen and useful citizens. Many of them have already become landowners, and seem likely to do credit to their new station. On the whole, then, we venture to assert, despite many well-weighed opinions to the contrary, that the emancipation has succeeded, and that the present crisis once over, we shall behold its fruits in the increasing prosperity of the whole empire.

## SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

At length Mahomet, the great Arabian prophet and impostor, appeared. His first pretensions were only those of a reformer and a poet; and in regard to both of these capacities his first relations toward the Jews were friendly. Several of the Jewish tribes, such, for instance, as the Kazrady, the Koraidha, the Al-nadir, who all traced their origin to Aaron the son of Amram, became his open partisans, and were termed by him his auxiliaries. He also altered and modified some of his precepts in order to please the Jews of Medina. But as Mahomet began to develop his system more completely, and to demonstrate its utter irreconcilability with the Jewish religion, they abandoned him. It is probable that they at first may have regarded Mahomet as the promised Messiah; but as soon as his principles and plans became more thoroughly known, they rejected him as an impostor. From that moment he declared a war of extermination against them, and soon commenced the active work of subjugation and desolation. He asserted, as by express revelation from heaven, that the fires of hell should consume them utterly.

The first attack of Mahomet on the Jews was against the tribe of Kainoka, who dwelt in Medina. He summoned

them to embrace Islamism, and commanded them to “lend to the Lord on good interest.” Phineas, the head of the Jewish community, replied derisively, that the Lord must have become impoverished to stand in need of a loan. Before the deliberations had come to a conclusion, an untoward event precipitated the crisis. A Jewish Goldsmith insulted an Arab girl, and the Arabs slew the offender. The Jews flew to the citadel of the town, and defended themselves against the attacks of the prophet for fifteen days. They were then compelled to surrender. At first a general massacre was ordered, but it was afterward changed into confiscation of goods and banishment into the desert. The unfortunate tribe were subsequently driven forth to seek a resting place and find a home on the confines of Syria.

Mahomet next attacked the tribe of Nadir, who had indeed given him some provocation by attempting his life at a banquet. He besieged them in their chief castle, about three miles distant from Medina, but they resisted his efforts so obstinately, that he was compelled at last to allow them favorable terms, and to withdraw with the honors of war. Still another tribe of Jews were destined to feel his prowess. These were the Koraidha, who, uniting



with the Arab tribe of Koreish, presented a formidable front to their common enemy. They united their forces, and besieged Mahomet in his capital, to the number of ten thousand men. He resisted until a furious storm opportunely destroyed the camp and the resources of his assailants, and compelled them to retire. He then attacked the Jewish tribe of Koraidha separately, and defeated them. They were compelled to come forth from their castle, though they expected to receive honorable terms. Mahomet referred their fate to the decision of his venerable friend Saad, whose cruel judgment was, that all the males should be put to death, and all the women and children sold into slavery. Mahomet exclaimed, enthusiastically, that it was a divine and infallible sentence, descended from the highest of the seven heavens. Seven hundred Jews were accordingly dragged forth, their graves dug in the market-place of Medina, they were commanded to descend into them, and then slain and buried as they fell. Mahomet praised this horrid scene by a chapter of special revelation contained in the Koran.

Still another tribe of hostile Jews remained to be subdued by the Arabian impostor, and in his struggles for their extermination the consequences to himself were much more serious. These were the Khaibar, who inhabited a fertile district six days' journey to the south of Medina, and possessed eight strong castles. Their country was rich in palm trees and pastures. The prophet's force consisted of fourteen hundred foot, and two hundred horsemen. As he entered their territory, he urged his troops to advance with redoubled speed, and offered a prayer that the Lord of the heavens, and the earth, and of the demons, and of the winds, would grant him the spoil of his enemies, and preserve him from evil. The first part of this prayer was granted; but the last was refused. The Jews of Khaibar apprehended no attack from any source, and were, therefore, living in repose and security. Their first castle, called Naem, was easily taken. The defenders of the second made a more vigorous resistance, and, during the siege, the

prophet and his troops were reduced to very great distress, as all the palm trees and wells in the surrounding country had been destroyed. At length, however, Mahomet prevailed and triumphed, and he passed on to the third fortress, called Alkamas, which was occupied and defended by Marhaba, a colossal and valiant Jew. At this place Ali, the chief military hero of the prophet, distinguished himself by his bravery, and, it is said, clove the skull of Marhaba through his shield, two turbans, and a diamond which he wore in his helmet, until at last the sword struck in the jaws of his fallen foe. After this achievement, the besieged capitulated, and the most horrid excesses ensued. Kenana, the chief man of the Jews, was cruelly tortured to compel him to disclose the spot where their treasures had been concealed, but he expired in agony without opening his lips. The remaining castles of their unfortunate tribe capitulated on condition of surrendering, yearly, one-half of their revenues to the prophet, though he reserved the right to exile them at any subsequent period, should he desire to do so. This right was afterward exercised by the Caliph Omar, who resolved that none but members of the true faith should exist within the confines of Arabia, and the Jews of Khaibar were banished by him to Syria. It was while Mahomet was before the castle of Chiebar, the last which capitulated, that the wrongs which he inflicted on the Jews were avenged by the act of the niece of the unfortunate Marhaba. The fair Zeinah became the captive, and of course the concubine, of Mahomet. She, in return, presented him with a roasted sheep, which she had thoroughly poisoned. Having merely tasted it, Mahomet was warned not to indulge any further; but so violent was the poison, that its fatal effects lurked in his constitution, and became the ultimate cause of his death a few years afterward, in A.D. 632. The descendants of those Arabian Jews have never been entirely exiled from Arabia, but they have existed there in all ages since, and in the mountainous country of Chiebar, to the north-east of Medina, modern travellers relate that there

still exist three distinct tribes of Jews, whom the Arabs calls "Beni Chieba," which they regard as a term of reproach. In 1843 the Jews in Aden were visited by Dr. Wilson, the author of the "Lands of the Bible," and he found their number there to amount to one thousand and seventy.

We turn from these details to the

scene of the most and fiercest persecution of the unfortunate race have been compelled to endure during its history; for Spain, in alliance with the gloominess and malignity of the character of its inhabitants, has ever been the scene of the direst sufferings and the most infamous cruelties to the Hebrew.

[TO BE CONTINUED.]

## OFFICE-SEEKERS.

(New York Tribune.)

There is a certain senator in Washington, the name of him to us unknown, for whom we feel a degree of commiseration which (in the present condition of the English language) it is impossible adequately to express. This grave and potent unfortunate, according to a newspaper letter now before us, "has already received over six hundred applications for office." It is hardly possible to read this sorrowful statement without recalling the words of Scripture: "And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs." How the poor Senator above mentioned must be howling for some magic spell which shall "destroy the frogs, that they may remain in the river only!"

The benevolent mind naturally shares its sympathy between the senator and the seeker. As we cannot write by post to the honorable gentleman, because we do not know his name, we print our pity here. We sincerely hope that he may not be murdered. We pray Heaven to save him from becoming a maniac. It is useless to recommend him to bar his door, unless he wishes it to be broken down and destroyed. He cannot abscond, while his legitimate public duties keep him in Washington. He cannot cause to be promulgated a report that he is dead, for his State would at once make hot haste to elect his successor. As for playing sick

and tying up the knocker, that would be a little too transparent; and, moreover, were he in the article of death, the men who are haunting him would not scruple to disturb his last meditations by asking him for his sign-manual. What can he do to save himself? We really do not know. The frogs are large and numerous and hungry, and when they consent to "remain in the river only," we shall think that the Thousand Years are at hand.

But what a pity it is that the six hundred cannot be persuaded that "to remain in the river only" is the best thing they can do; though some of them may be jumping into it, *felo-de-se* fashion, with stones, and nothing else, in their pockets, before all is over. The report upon which we are commenting says:—"Of the six hundred applications, in all probability not sixty will be successful." What a prospect! Five hundred and forty wretches doleful, desperate, disappointed, all their trump-cards turned to rubbish, all their collection of influential autographs become mere refuse, must return (with a free pass, if they can get it) to confront their neighbors, and either to be pitied or laughed at! Unhappy DXL! Desperate Light Brigade of beggars!

"Into the jaws of Death,  
Into the mouth of Hell,  
Rode the six hundred."

Much that has been written about the incompatibility of begging with the dignity of human nature must be stuff and nonsense. To be sure, we do not believe that one of the six hundred would like to stand upon the pave-

ment all day, with the sign to read piteously extended. On his chest he had a placard on which was written the inscription "I am blind." In saying this, however, derogatory in business if you only beg for enough. The pious old lady comprehended this when she prayed for a competency, adding, "And lest, O Lord, thou shouldst not understand what I mean by a competency, permit me to state that I mean one thousand dollars per annum satisfactorily invested." The man who would blush to ask for the loan of half a dollar (Butler currency), experiences no agony of mortified pride in petitioning for a post-office, or a collectorship, or an embassy. Mr. Mason, of Virginia, who was as proud as Punch, begged to be kept in his place abroad until he had saved money enough to pay his debts; and his creditors thought all the better of him for not allowing his dignity to interfere with his duty. But the prime pang is in asking for a place and not getting it;

and this is why our bowels yearn kindly for the six hundred, or rather, to speak accurately, for the five hundred and forty. "What did you get?" asked a friend of a retiring fisherman. "I got tired," was the reply. How sadly "tired" the great mass of the unappointed will get!

We have sometimes thought that it would be a good plan to give no man anything who asked for it, office-seeking being taken as proof irrefragable of decided incompetency. Commissions might be sent out (lest the public service should suffer) in pursuit of modest merit. Truth might be sought in the bottom of the wells, fidelity in corners, and capacity among the unobtrusive. But these are dreams. No man can be considered fit to serve the Republic in the humblest position unless he has twenty-five yards of signatures in his pocket. Perhaps not even then. This is a world in which some are happy and some "mees-erable." We must take it as it goes!

Let us clearly understand it: the sinner may offend much against others, but he always sins most against himself, every iniquity falling with morally debasing and destructive force upon his own soul.

**HISTORICAL STORMS.**—In looking over the annals of past years we meet with the records of storms fully as severe as any which have been experienced in recent times, if not more so. In 944, for example, there was a storm which raged over the whole of England, and unroofed or destroyed upwards of 1500 houses in London alone. In 1091 a storm broke out which did an immense amount of damage. It was a storm from the south-west, like those which have raged during the past few weeks. The sky was laden with heavy clouds for several days; and when the full fury of the storm was experienced, people believed that the last day had come. Five hundred houses were destroyed in London. Passing over a number of noted storms, we need further mention only the two great hurricanes of September 3, 1658, and November 26-27, 1703. The former is that which blew on the night of Cromwell's death. Forster, in his *Life of Cromwell*, says of the night of September 2—"It was such a night in London as had rarely been passed by dwellers in crowded streets. Trees were torn from their roots in the park; chimneys blown down and houses unroofed in the city. It was indeed a night which prophesied a woful time to England, but to Cromwell it proved a night of happiness. It ushered in for him, far more surely than at Worcester or Dunbar, his fortunate day." The storm of November 26-27, 1703, has always been remembered as the great storm, and probably surpassed in intensity all the storms which have ever visited this country. In the floods occasioned by it 8000 persons lost their lives; twelve men-of-war, with 1800 men on board, were lost in sight of land; London sustained a damage of £2,000,000, and 17,000 trees were uprooted in Kent alone; the Bishop of Bath and Wells was killed with his wife, when in bed at his palace in Somersetshire; and the Eddystone Lighthouse was destroyed (Winstanley, its builder, and several of his friends being inside at the time) so completely that no vestige of it was ever afterwards seen.

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, FEBRUARY 20, 1869.

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### MEDITATION.

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THE psalmist hath said : " Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord ; and in his law doth he meditate day and night." Meditation is the concentration of thought upon any subject and revolving it in the mind, that all light and intelligence possible may be gained, and the subject be thoroughly understood. It is the privilege of all obedient children of God to understand the law of the Lord, and to comprehend the mind and will of God concerning them, and their individual duties and responsibilities. Mankind are answerable for their conduct, and are to be rewarded according to the deeds done in this their probation. How important, then, that each one should think for himself, especially upon so vital a subject as eternal salvation, that all may be thoroughly satisfied that they are worshiping in spirit and in truth the living and true God, and that they are founded upon the true rock—viz., revelation.

Holy men of old delighted to meditate upon the law of the Lord, and strove, with mighty prayer, to gain that faith and wisdom by which they might understandingly walk in the light, keep the commandments of God, be redeemed back into His presence, and enjoy that eternal life and glory promised to the obedient in the celestial kingdom of God. To gain the knowledge of God—whom to know is life eternal—it is necessary to obey His commandments, to prayerfully meditate upon His law, and observe to do all contained therein. It will not answer to be content to allow others, no matter how learned, to do all the meditating for us upon so weighty a subject, seeing that we also are responsible, salvation being an individual work and concern. In worldly affairs the professional, the merchant, tradesman, mechanic, all classes, from the highest to the lowest, meditate upon their various professions and callings, seeking the requisite understanding thereof, that they may prosper and gather around them the wealth of this transient state. They realize the absolute necessity of meditating upon their transactions for themselves, that they may be successful, and they plan and operate accordingly. If, then, this course is so expedient for obtaining success in business affairs, how much more it is requisite in the pursuit of eternal life, the path to which is so narrow that few find it.

We have good and evil set before us, truth and error, true and false principles, with power, according to our will, to choose which we will, and we do and will enjoy or suffer according to the deeds done in the body. When Joshua, the son of Nun, was chosen of the Lord to succeed His servant Moses, he was commanded to meditate, the Lord saying : " This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein :



for then thou shalt make thy way prosperous, and then thou shalt have good success." The Lord requires His children to act understandingly, not in ignorance or blindness, it being the office of the Holy Spirit to enlighten them when they prayerfully meditate upon the law of the Lord, that they may comprehensively walk in the light according to a righteous desire. The law of the Lord cannot be comprehended merely by the wisdom of the worldly learned, notwithstanding it is so very plain. His divine commandments are so very plain that they are easy to be understood by those who honestly seek to know the truth, and to obtain a knowledge of the truth of the testimonies of His servants. This knowledge is revealed to the obedient by the true witness, so that none need be deceived.

Meditation was enjoined upon all by the ancient Apostles, who declared that all Scripture that was given of God was "profitable for doctrine, for reproof, for correction, and for instruction in righteousness. That the man of God may be perfect and thoroughly furnished unto all good works." All the disciples of the Lord Jesus have the privilege of meditating upon its comforting, enlightening principles, and, in those meditations, of asking God, in simplicity and meekness, for that wisdom that will guide them to His true worship, that they may be accepted of Him. God is no respecter of persons, "but in every nation he that feareth Him, and worketh righteousness, is accepted of Him." Yet, as there is no royal road to salvation any more than there is to learning, it requires meditation and obedience, and overcoming and enduring to the end, to gain salvation in the kingdom of our God. Were we not responsible as individuals, it would never have been written: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," for the Father would never condemn His children for rejecting the truth, if it was not possible for them to receive it, were they so disposed. Seeing that He has again restored to the earth the everlasting Gospel, how reprehensible those will be who neglect so great a salvation, meditating and inquiring at the hands of the Lord, "are these things so?" Now is the day of our opportunities, in which we can prove God and ourselves. Let the Saints prayerfully meditate, and strive to understand the impressions and operations of the Holy Spirit, faithfully keeping the commandments of God, having faith in His promises, and their peace will flow as a river, and they will have this continual testimony, the Lord God of Israel liveth, and is the same to-day, yesterday, and forever.

G. T.

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NOTICE.—Wanted, MILLENNIAL STAR, Vols. 19, 21, 23, 24, 25, 26, and 28. Conference Presidents and Book Agents are requested to interest themselves in obtaining and forwarding to this Office the above named volumes.

We can now supply Baptismal Certificates to those desiring them; they are very convenient and useful.

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I have more understanding than all my teachers: for thy testimonies are my meditation.—DAVID.

Meditation is the tongue of the soul and the language of our spirit; and our wandering thoughts in prayer are but the neglects of meditation and recessions from that duty; and according as we neglect meditation, so are our prayers imperfect,—meditation being the soul of prayer and the intention of our spirit.—*Jeremy Taylor.*

## CORRESPONDENCE

## IRELAND.

Belfast, Feb. 3, 1869.

Dear Brother Carrington,—I arrived here the morning after I saw you; had I waited another day we would have been shipwrecked, but we acknowledge the guiding hand of our Father in heaven. So it has been with us since we left our home in the mountains: we have distinctly seen dangers and death scattered round our path, and we have traveled in the midst unhurt; and so it shall be with us. We both pray earnestly that we may be humble and faithful.

We met some of the brethren and sisters the day after we arrived, also on the two Sabbaths since. They seem to enjoy a good spirit, and are pretty well informed. I may remain a little longer here than I intended, as I have many friends, and I feel it good to bear my testimony to them. They are extremely anxious to learn something about our doctrines, and some would join us, but for the "plurality of wives."

We had lengthy arguments with two Presbyterian ministers; one of them seemed delighted with the plainness, truth and simplicity of our testi-

mony, and said he had no fault whatever to find with us. Some of them that assent to everything we say, go away sorrowful, for they are rich. Some I have been in company with that I would delight to have in the Church, but I have come to the conclusion that the Lord will save whom he chooses, not whom I choose, I feel, therefore, more true love and respect for the faithful Elder than I have ever felt. I pray, then, that the Lord may bring in the sincere, untrammelled poor, even such as shall be eternally saved.

Belfast is much improved and enlarged since I saw it 16 years ago; business has been better here than in any other town in Ireland. Strange to say, the greater part of the town is built on low ground, and last week hundreds of the houses had two and three feet of water in their cellars. The sea was higher than it had been known for 35 years; they don't believe in the sea going beyond its bounds!

Sister Howard joins in love and respects. Faithfully yours,

WILLIAM HOWARD.

## METEOROLOGY. •

(*Examiner.*)

There are three things of which, in this nineteenth century of grace, we have about as much practical knowledge as the savages in the undiscovered islands. The first of these is Air, of which we know that it is a certain admixture of oxygen and nitrogen, and that it is subject to certain laws in common with all other gaseous fluids; but when we come to apply this knowledge to the ventilation of our dwellings, of our sewers, our underground railways, our smoky chimneys, and to the hundred and one other incidents of daily life, we find that the little knowledge we do possess is indeed a dangerous thing. The next is Water; and on this subject

we have books and treatises without number, yet we, who are dependent on the sea for our very existence as a people, have ruined and are still ruining our tidal harbors and estuaries by our stolid ignorance of the operations of nature. Rye Harbor, which once could float a 64-gun ship, is now little better than a creek for fishing-smacks. A hundred years ago there was no less than 12 feet of water in the mouth of the Clyde at low water; and twenty years ago that depth had in some places diminished to just one-half. The water-supply to our large towns, and more particularly the means of getting rid of that supply after it has been used, are such obvi-

ous cases that they only need a bare allusion. The remaining one of these hidden secrets is Air and Water combined in their most complex form to constitute what we call the weather. "Do you think it will rain this afternoon?" "Will it be fine to-morrow?" are questions which each one asks of his neighbor, and if he gets an answer it is just as likely to be wrong as right; in fact, the asker looks for nothing more. Many people still have implicit confidence in a change of the moon bringing about a change in the weather; and if we admit that a change, happening within two or perhaps three days of a change of the moon, is a consequence of it, we must also admit that the believers in the lunatic or lunar theory are right, for the moon changes every seven days. The only influence that any scientific observer has in modern days attributed to the moon is, that the full moon has a tendency to dispel clouds; although, we believe, with a water barometer, tides have been observed in the atmosphere similar to those in the ocean.

Far be it from us to say that the same condemnation applies in all these cases. In the two former, sloth, shirkiness, and an insatiable greed for land, come into play; in the latter, mankind have, till very recently, agreed with one consent that we could no more find out whence the wind cometh nor whither it goeth, than we could tell how or why we think, or how the will operates on particular muscles. At the worst, we have not retrograded; and those who think most deeply appreciate most earnestly that although the wind may apparently blow where it listeth, yet Nature, in her wildest tumults and vagaries, is subject to the laws imposed by Nature's God. On the contrary, since the day when Mr. Cardwell, at the Board of Trade, first inaugurated the study of meteorology as a branch of the Statistical Department, vast strides have been made in our knowledge, and a mass of facts gathered from every quarter of the globe, which may, and probably will in the lapse of time, shed a light on the operations of nature, that meteorologists will predict the weather for next week or next month as surely as an astronomer predicts the next eclipse.

We may be somewhat Utopian in our views; but who would have ventured to state a hundred years ago that there are as many different kinds of heat as there are colors in the rainbow?

We know how a great many things happen, and we can trace their consequences; but what remains for us to find out is, why they happen, and to discover their causes. We know that with a polar wind, that is from the north or east, the barometer rises; with an equatorial wind, that is south or west, the barometer falls; it falls also for wind or rain, and rises for calm or fine weather; but these are effects rather than causes, and there are many who fail to detect, with a steady or rising barometer, that a north-east gale is impending. How can we find out when the atmosphere will be clouded over, or saturated with moisture? We know that when it is there will be no dew; nor, unless we have a very intense frost, will the rivers and open waters be frozen over. We know, too, that our tropical winds come to us laden with moisture from the great oceans of the southern hemisphere—a beautiful dispensation of Providence, which shows that the apparently unequally distributed land and water harmonize to work out the well-being of mankind. Would it be possible—by a series of observations carried on at that part of the tropics where our winds may be supposed to cross, in conjunction with a similar series here—to obtain any clue as to what weather may be expected? We must leave the answer to those more conversant with these matters than ourselves.

In speaking of the weather, we must always be careful to discriminate between facts and appearances. The meteorological statistics for 1868 show in most places a rainfall considerably above the average, whereas the year will long be remembered as one of great drought—a drought, we believe, attributable in no small degree to the improvident system of drainage carried on throughout the country; for, instead of endeavoring to store up the superfluous rains of winter, we waste what would be a priceless boon in summer, by hurrying it down to the sea in the form of destructive floods.

Drainage in moderation, and as an adjunct to the operations of nature, is perhaps the most beneficial means of reclaiming land that man has yet devised, but it is possible to abuse the most useful servant.

We have no desire to take the bread out of the mouth of Zadkiel or of Old Moore. Such predictions as "a long, cold spring, without any severe frost, followed by a hot, dry summer," are but guesses quite as likely to be falsi-

fied as not; but we would urge all amateur observers to obtain the most perfect instruments they can procure, as observations made with unreliable instruments are generally very useless and often misleading; whereas, in addition to the satisfaction any one may obtain from gaining an insight into the weather twenty-four hours in advance, correct observations are just as easy to make, and will add much useful information to the general stock.

### "THE CIVIL LIST" OF INDIA.

(*Friend of India.*)

Few people are aware of the cheapness with which the vast empire of India is administered and governed. Whether we look to current expenditure or consolidated debt, British India stands at the head of all civilized Governments in point of cheapness. The debt is only twice the annual revenue. The administration proper costs less than seven millions a year, or—to take the figures of last year—£1,724,000 for the executive, £2,841,000 for the judicial, and £2,427,000 for the police establishments, and that among a hundred and fifty millions of people, with other fifty millions under feudatory princes. But the contrast between the Indian and European Governments becomes much more striking when we look at what is called "the Civil List"—that is, the personal salaries and allowances of the Governor-General, Governors, Lieutenant-Governors, and Chief Commissioner of the eight provinces, omitting Berar and Mysore. The figures for 1866-67 are these:—

Salaries of Governor-General and Members of Council....	£62,085
Governor-General's Household	16,364
“ “ Tour charges	52,311
Salaries of Bombay Governor and Council.....	23,672
Governor's Household.....	10,519
“ “ Tour charges .....	8,015
Salaries of Madras Governor and Council.....	24,133
Governor's Household.....	8,779
“ “ Tour charges.....	3,021

Salary of Bengal Lieut.-Gov..	£9,167
Household.....	1,650
Tour charges.....	4,688
Salary of North-west Provinces Lieut.-Governor.....	9,167
Household.....	2,805
Tour charges.....	5,608
Salary of Punjab Lieut.-Gov.	9,167
Household.....	2,771
Tour charges.....	5,264
Salary, Allowances, Secretary, and Establishment of Chief Commissioner of Oudh .....	12,842
Ditto Central Provinces.....	16,596
Ditto British Burmah.....	10,431
	<hr/> £299,056

If we would institute a strict comparison between the Civil List of India and those of the kingdoms of Europe, we ought to confine the comparison to the Governor-General. The Secretary of State and Council at home, of whom we have taken no account, though they are paid out of Indian revenues, and the Governors, Lieutenant-Governors, and Chief Commissioners here, correspond in truth to the first rank of the governing classes in England, such as the members of the Cabinet, the Lord Advocate of Scotland, and the Lord Lieutenant of Ireland. The annual cost of the Governor-General is as follows:—

Salary.	Household.	Outfit.
£25,600.	£16,364.	£5,000.

Estimating the outfit at a thousand a year, we have the sum of £26,600 as salary, and £42,964, or less than fifty



thousand pounds, as the total cost. The tour charges are, or ought to be, simply necessary travelling allowances. The £26,600 corresponds to the £60,000 paid yearly by the Lords of the Treasury into her Majesty's Privy Purse. The whole expense of the Royal Household is £385,000, exclusive of £40,000 paid to the Prince of Wales; of the revenues of the Duchy of Cornwall, which, thanks to his father, now yield a net sum upwards of £50,000; of £10,000 allowed to the Princess of Wales; £15,000 a year to Prince Alfred; £8,000 to Princess Frederick William of Prussia; £6,000 to Princess Ludwig of Hesse Darmstadt; £6,000 to Princess Christian of Schleswig-Holstein; £6,000 to the Duchess of Cambridge; £3,000 to her daughter, the Grandduchess of Mecklenburg-Strelitz; £5,000 to Princess Teck, formerly Princess Mary of Cambridge; and £12,000 to Duke George of Cambridge. In short, the people of India pay only fifty thousand a year for the personage who rules them, while the people of England pay about half a million sterling.

The most just and able Mussulman ruler the people of India ever had was Akbar; yet how vast the waste, the non-productive expenditure, of himself and his court as described by his own chronicler, Abu Fazl, in the *Ain I Akbari*, of which Mr. Blochmann has recently presented us with so excellent a translation! We there read that, "although many servants of the household receive their salaries on the list of the army, there was paid for the household in the thirty-ninth year of the Divine era the sum of 309,186,795 *dams*. The expenses on this account, as also the revenues, are daily increasing." Now this sum of *dams*, which were Akbar's pice, is equal to about

£80,000 of Queen's rupees, or to five times that sum if the value of money now be compared with what it was then. To take the most moderate estimate, Akbar spent upwards of a quarter of a million sterling every year on his household, against the modest sum allowed to the Viceroy of an empire greater than his—and yet only one, and the least known, of the many dependencies of the little islands of Great Britain and Ireland. It does not appear that the expenditure on the harem is included in the above sum. Akbar's policy was to "form matrimonial alliances with princes of Hindustan and of other countries, and secure by these ties of harmony the peace of the world," says his admiring chronicler. So his Majesty had five thousand women, each with a separate apartment, and all divided into sections under "several chaste women" as *daryghas*. The salaries are sufficiently liberal. "Not counting the presents, which his Majesty most generously bestows, the women of the highest rank receive from 1,510 to 1,028 Rs. *per mensem*. Some of the servants have from 51 to 20, others 40 to 2 Rs." If to the vast expenditure of the Emperor and his court, and to the wasteful wars desolating whole provinces, we add the corruption and oppression of the soubadars or lieutenant-governors and their subordinates, we may well congratulate the people of India on seeing nearly the whole of a revenue of about fifty millions sterling levied in a way which makes them the lightest taxed people on earth, while so microscopic a sum is spent on the *personnel* of the administration, and the rest returns to fructify and defend the country which contributes it.

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## THE CONSUMPTION OF INTOXICATING LIQUORS.

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We mean no reflection when we ask, can modern society boast of the virtue of sobriety in the degree that characterised our ancestors? It may appear somewhat a dubious task to compare the libations of the present with a for-

mer generation. But a return just issued from the Inland Revenue Department enables us approximately to gauge the comparative results. Whether we take the grain from which beer is manufactured, or British or fo-

reign spirits, we find an enormous increase in the total consumption in the United Kingdom relatively to the increase of population. In 1801, when the population was less than 16,000,000, the number of gallons of British spirits charged with duty for consumption was about 3,250,000, and of foreign spirits 2,500,000; while the number of bushels of malt charged with duty was 19,500,000. By the year 1831, when the population was 24,135,422, the consumption of malt had increased to 39,250,000 bushels; British spirits to 21,845,408 gallons; but foreign spirits had declined to 1,268,198 gallons. Last year, however, when the population (according to the census of 1861) stood at 28,974,362, the consumption of foreign spirits had advanced to over 4,000,000 gallons; British spirits to upwards of 21,000,000 gallons, or 1,000,000 less than in 1866; and malt to 47,891,815 bushels, or 4,500,000 less than in the preceding year. In the same way the consumption of colonial spirits nearly doubled in the half century. Of course the rate of duty has had some influence on the fluctuations; but in most cases this tells against modern drinkers. For,

whereas the duty on British spirits in 1801 was only 5s. 4½d. per gallon, for the last seven years it has stood at 10s.; and the duty on malt has, in like manner augmented from 1s. 4½d. per bushel to 2s. 7d., and 5 per cent. additional, at which it has stood during the last eleven years. From these figures it is clear that more than double the quantity of alcoholic liquors is now drunk compared with what was consumed little more than half a century ago. How is this? Are Englishmen, Irishmen, and Scotchmen less sober in their habits than their ancestors? The logical inference from these facts is that we must have twice as many inebriates as our fathers were blessed with. And no doubt Mr. John Abel Smith and his friends of the Alliance would draw some analogy between these figures and the increase of lunatic asylums. We, however, decline to believe that the social virtue of sobriety is so rapidly on the wane. More than a little must be allowed for the cessation of smuggling and illicit manufacture, which half a century ago flourished and defrauded the crown to an extent unknown.—*Globe*.

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#### SUMMARY OF NEWS.

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**FLOODS IN THE MIDLAND COUNTIES.**—The immense quantity of rain which has fallen during the past fortnight has again caused the Trent, Soar, and the rivers in the counties of Lincoln, Nottingham, Derby, and Leicester to overthrow their banks, and the surrounding meadows are now submerged in water. The houses in the lower parts of Nottingham are flooded, and the neighbouring meadows appear like a vast lake.

**SUBSIDENCE OF THE RUSSIAN CAPITAL.**—The following interesting but apparently rather sensational piece of news is going the round of the German papers. It is said that in 50 years St. Petersburg will have ceased to exist. The whole soil on which it stands is sinking, imperceptibly it is true, but with fearful regularity, and the examination that has been made has turned out so unfavorable that steps are being taken preparatory to removing the court.

Last Friday, Feb. 5, appears to have been the hottest day ever recorded in the first week of February. Mr. Allnatt, the Sussex meteorologist, says that the mean temperature of the day was 51.2 degrees, and at half past three the thermometer in the sun marked 71 degrees.

**A VILLAGE DESTROYED BY FIRE.**—The village of Buzan (Ariège) has just been almost entirely destroyed by fire. The church, priests' residence, and nearly 100 houses or farm buildings were burnt down in a few hours. The disaster commenced in a chimney, and as a high wind blew at the time, the flames spread with great rapidity. Six or seven houses only were insured.

Why is laziness like money?—Because the more a man has of it, the more he wants.

**COLLIERY EXPLOSION AT ABERDARE.**—Loss of several lives. An explosion of firedamp took place at Forchamman Colliery, Aberdare, Feb. 9. Three men were killed and several injured. The recovery of two of the injured men is doubtful.

**A COALFIELD ON FIRE.**—A great conflagration is now at its height in the celebrated Miller coalmines, 15 miles south-east of Pittsburg. The fire began some time since, and great efforts have been made to extinguish it, but to no purpose. An attempt to check its fierce career was made by the erection of mud walls and the pumping in of large quantities of water, and by this means the fire was partially smothered; but the heat became so intense, and the pressure of gas so great, that the walls were burst, and the flames are now sweeping onward with greater force than ever. The fire is spreading through the old mines at the rate of 60 yards per day, and it is feared the entire field may be destroyed. The mine over which this great subterranean deluge of fire is sweeping is one of the most valuable on the Monongahela, and extends a distance of some eight or ten miles. It is difficult to say what will be the result of this underground conflagration if it is not checked very soon. Wherever a vein of coal extends the fire must follow it, and the whole Pittsburg coal region may yet be endangered.—*Louisville Courier.*

**FALL OF METEORIC STONES IN SWEDEN.**—A correspondent, writing from Stockholm, says—"On New Year's Day several Meteoric stones were seen to fall on the estate of the Count von Essen, in Upland, and to the south of Upsala the peasants of many of the villages, on their return from attending divine service at the parish churches, distinctly heard in the air above them three loud detonations, followed by a hissing noise which lasted, according to their account, for more than a minute, when several stones were seen to fall on the frozen surface of a small lake they were passing. Many of these were picked up, and found to be still warm; others had made holes in the ice and had sunk to the bottom, either from their greater size and weight, or from still retaining sufficient heat to melt the ice on which they fell. The stones picked up have sharp edges with slightly curling horns, and on the outside are of a dark colour, as if they had been exposed to a violent heat, whilst the interior is grey, much resembling the rock of this country known by German geologists as *Grauwacke*. The largest that have been picked up are the size of a man's fist, others are not bigger than a walnut; several fell so close to the churchgoers, that they were immediately picked up and brought away. The women were much frightened at the unusual phenomenon. About a dozen of the fragments have been forwarded to this city, where they have been recognised as genuine meteoric stones, and are to be analysed."

The *Chronique* of Louvain, in Belgium, relates an extraordinary case of sequestration at a convent near that town. The victim is a nun belonging to one of the best families of the neighborhood, and whom the lady superior had placed in a damp, unhealthy underground cell. She had been several days in confinement, when from the narrow opening by which her prison received a little light from the garden, she succeeded in attracting the attention of a man working there, and who, at her entreaties, consented to procure for her writing materials, and to convey a letter to her brother-in-law. This last, on receiving the communication, proceeded to the convent and asked to see his sister-in-law, but was informed that she was in religious retirement and not visible. He returned three hours later, accompanied by a commissary of police, whom he left outside, and then repeated his demand. He received a similar reply, but he insisted, and the superior at length became evidently embarrassed. He then opened the door to the police-officer, who compelled the directress to accompany them to the cellars underground, where they found, not only the lady in question, but also five other nuns confined in the same manner, all of whom on recovering their liberty took advantage of the commissary's presence to quit the establishment and return to their friends. The case is to come before the courts of law.